

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (MATT. 7: 21).

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THE RESURRECTION AND JUDGMENT.

FROM A FUNERAL SERMON BY PRESIDENT JOSEPH F. SMITH,
SALT LAKE CITY, DECEMBER 7TH, 1879.

NOW we are called upon to pay our last respects to Brother Clayton. His spirit has taken its flight; it has gone to the Father from whence it came, as is taught in the Book of Mormon. When the spirit leaves the body, it returns, says the prophet, immediately to God, to be assigned to its place, either to associate with the good and the noble ones who have lived in the Paradise of God, or to be confined in the "prison" house to await the resurrection of the body from the grave. Therefore, we know that Brother Clayton has gone to God, gone to receive the partial judgment of the Almighty, which pertains to the period intervening between the death of the body, and the resurrection of the body, or the separation of the spirit from the body, and their uniting together again. This judgment is passed upon the spirit alone. But there will come a time which will be after the resurrection, when the body and spirit shall be reunited, when the final judgment will be passed on every man. This is in accordance with the Apostle John the Revelator.

"And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

"And the sea gave up the dead which were in it; and death and hell were cast into the lake of fire. This is the second death.

"And whosoever was not found written in the book of life was cast into the lake of fire."

That is the final judgment, which we shall all receive after we have performed this our earthly mission.

The Savior did not finish His work when He expired on the cross, when He cried out, "It is finished." He, in using those words, had no reference to His great mission to the earth, but merely to the agonies which He suffered. The Christian world, I know, say He alluded to the great work of redemption. This, however, is a great mistake, and is indicative of the extent of their knowledge of the plan of life and salvation. I say He referred merely to the agonies of death, and the sufferings He felt for the wickedness of men who would go so far as to crucify their Redeemer. It was this feeling, and this alone, that prompted Him to cry out in the agony of His soul, "It is finished," and then He expired.

But His work was not completed; it was, in fact, only begun. If He had stopped here, instead of His being the Savior of the world, He, as well as all mankind, would have perished irredeemably, never to have come forth out of the grave; for it was designed from the beginning that He should be the first fruits of them that slept; it was part of the great plan that He should burst the bands of death and gain the victory over the grave. If, therefore, His mission had ceased when He gave up the ghost, the world would have slumbered in the dust in interminable death, never to have risen to live again. It was but a small part of the mission of the Savior that was performed when He suffered death; it was indeed the lesser part; the greater had yet to be done. It was in His resurrection from the tomb, in His coming forth from death unto life, in uniting again the spirit and the body that we might become a living soul; and when this was done, then He was prepared to return to the Father. And all this was in strict accordance with the great plan of salvation. For even Christ Himself, though without sin, was required to observe the outward ordinance of baptism, in order to fulfil all righteousness. So after His resurrection from the dead He could return to the Father, there to receive the welcome plaudit. "Well done, you have done your work, you have accomplished your mission; you have wrought out salvation for all the children of Adam; you have redeemed all men from the grave; and through their obedience to the ordinances of the gospel which you have established, they can also be redeemed from the spiritual death, again to be brought back into our presence, to partake of glory, exaltation, and eternal life with us." And so it will be when we come forth out of the grave, when the trump shall sound, and these our bodies shall rise and our spirits shall enter into them again, and they shall become a living soul, no more to be dissolved or separated, but to become inseparable, immortal, eternal.

Then we shall stand before the bar of God to be judged. So says the Bible, so says the Book of Mormon, and so say the revelations which have come direct to us through the Prophet Joseph Smith. And then those that have not been subject and obedient to the celestial law will not be quickened by the celestial glory.

And those that have not been subject and obedient to the terrestrial law will not be quickened by the terrestrial glory. And those that have not been subject and obedient to the telestial law, will not be quickened by a telestial glory; but they will have a kingdom without glory. While the sons of perdition, men who had once been in possession of the light and truth, but who turned away from it and deny the Lord, putting Him to an open shame, as did the Jews when they crucified Him and said, "Let his blood be upon us and upon our children"; men who consent, against light and knowledge, to the shedding of innocent blood, it will be said unto them, "Depart, ye cursed, I never knew you; depart into the second death, even banishment from the presence of God for ever and ever, where the worm dieth not and the fire is not quenched, from whence there is no redemption, neither in time nor in eternity." Herein is the difference between the second and the first death, herein man became spiritually dead; for from the first death he may be redeemed by the blood of Christ through obedience to the laws and ordinances of the gospel, but from the second there is no redemption at all.

We read in the book of Doctrine and Covenants, that the devil tempted Adam and he partook of the forbidden fruit, and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation; and because of this transgression he became spiritually dead, which is the first death, "even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, Depart, ye cursed" (Doc. and Cov., p. 147).

But who will receive such punishment? Only those that deserve it, those that commit the unpardonable sin.

Then there is the banishment of the transgressor (not the sons of perdition) into the prison house, a place of punishment, with no exaltation, no increase, no dominion, no power; whose inhabitants, after their redemption, may become servants of them that have obeyed the laws of God and kept the faith. That will be the punishment of such as reject the truth, but sin not unto death.

But as touching the telestial kingdom, as the stars differ from each other in lustre, so those who enter into the telestial kingdom differ in glory.

"Well, now, how is it with Brother Clayton? He was not without faults in the flesh." But what were they? Were they such as partook of a deadly character? Did he ever deny the Lord? Did he ever deny the Prophet Joseph, or did he deny the truth, or prove unfaithful to his covenants or to his brethren? No, never. I can in all truthfulness before God and man bear that testimony of our departed brother, for I have known him from my youth. Yet, he was not without his failings. But then, they were of that nature that injured nobody, perhaps, except himself and his own family. But notwithstanding his unflinching integrity, and his

long life of fidelity and usefulness, let me say to you, that for his faults, however trivial or important, he must answer. But he will be able to pay his debt and to answer for his failings, and he will come forth, and all that has been pronounced upon his head by Joseph Smith and by the Apostles, will be confirmed upon him through all eternity; and there is no power on the earth or in hell that can deprive him of them. For, as it is said—and, indeed, I need not refer you to the revelation on celestial marriage; but will quote from the words of Christ, as given in the New Testament: “Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men, * * * neither in this world, neither in the world to come.” Our departed friend and brother whose remains are now before us, has not sinned unto death. I would not have it understood for a moment, that I or any of the elders attend funerals to smother over the weaknesses of the departed dead, trying to make it appear that they were without faults, and therefore will not have to answer for any. We know that every man will be judged according to the deeds done in the body; and whether our sin be against our own peace and happiness alone, or whether it affects that of others, as the Lord lives we shall have to make satisfaction or atonement; God requires it, and it is according to His providences, and we cannot escape it. We must comply with the provisions of the law, which Brother Clayton, in my belief, is abundantly able to do. And when this shall have been done, he will come forth to receive his crown, his glory, dominion, and kingdom, and the blessings of Abraham, Isaac, and Jacob which have been pronounced upon his head.

Then let me say to the family of our deceased brother, Follow in the footsteps of your husband and father, excepting wherein he may have manifested the weakness of the flesh; imitate his staunch integrity to the cause of Zion, and his fidelity to his brethren; be true as he was true, be firm as he was firm, never flinching, never swerving from the truth as God has revealed it to us; and I promise you, in the name of the Lord, that you will rise, to meet your husband and father in the morning of the first resurrection, clothed with glory, immortality, and eternal lives. Which may God grant in the name of Jesus. Amen.—(*Journal of Discourses*, Vol. XXI., p. 10-13).

MINUTES OF THE HULL CONFERENCE.

THE semi-annual meetings of the Hull conference were held in Foresters Hall, Charlotte Street, on Sunday, March 17th, 1918. President George F. Richards, of the European mission, President William D. Lewis and Elders Oliver G. Ellis and Frederick G. Day, of the Hull conference, were in attendance.

The morning session was opened by singing, "Thanks for the Sabbath School," and invocation by President Gardham Stainton, of the York branch. Continued by singing, "Beautiful Zion." A Sacrament gem was recited, and the Sacrament was administered by Brothers William Bushell and Arthur Preston. "Behold the great Redeemer die," was sung during the passing of the sacred emblems.

A splendid program was given by the children of the Sunday schools, including, "A Parable, the Meaning of the Parable, and the Story Continued;" songs, recitations of "The Sermon on the Mount," I. Cor. 13, and a "Bible Gem."

President William D. Lewis commented on the program rendered, and expressed his appreciation of the splendid efforts of the Sunday-school children. Elder Frederick G. Day was introduced to the audience. He comes from Cardiff, South Wales, and has been appointed to labor in the Hull conference, having accepted a call to do missionary work in this field.

President George F. Richards then addressed the conference. He referred to the splendid manner in which the program had been rendered by the children, and took for his text the 13th chapter of I. Corinthians, which had been recited in concert by two small boys. Charity, said the speaker, means more than the mere giving of gifts. That the Apostle Paul so taught, and desired the Corinthian saints to understand, is clear from the reading of the 3rd verse, "And though I bestow all my goods to feed the poor * * * and have not charity, it profiteth me nothing." Charity is the pure love of God. So we may use the words "charity" and "love" interchangeably. The giving of gifts is really the fruit of charity, or love. The heart should go with the gift, in order to be fully acceptable. It was the love that our heavenly Father had for us that led Him to give His only begotten Son and that led the Son to give Himself to all the suffering of body and spirit which He endured while in the flesh, that through this great gift and our obedience to the laws and ordinances of the gospel, we might be saved and exalted with Them in the kingdom of heaven. It is not unjust nor unreasonable that the Lord should exact from us in return the love of our whole heart for Him, also for our neighbors such love as we bear for ourselves. He has made clear to us how we can prove our love, namely, by serving Him and keeping His commandments and by rendering service to others.

Closing hymn, "Sing we now at parting." Benediction by Elder Oliver G. Ellis.

The afternoon session commenced by singing, "Come, come, ye saints," and invocation by President James R. Skipworth; continued by singing, "Sunshine in the soul."

The names of the Church authorities, general and local, were presented. All were unanimously sustained.

Sister Ivy Norman favored the audience with a solo.

President William D. Lewis, who was the first speaker, said that

he felt very grateful for the good spirit that prevailed. He had, he said, felt the inspiration of the testimonies of those who had spoken. Referring to the authorities of the Church, he said that from personal acquaintance with them he knew them to be men of God. He related an experience confirming the truth, that to seek the Lord is better than to seek after the riches of the world.

Sister Lily Wiseman sang a solo.

President George F. Richards occupied the remaining time. He said the gospel of Jesus Christ means salvation to all who accept it and live up to its teachings. Every honest soul will be saved in the kingdom of God. If he does not have the privilege of hearing the gospel in this life, he will have the opportunity hereafter. The ordinances of the gospel must be observed by all men, but, for the dead, they must be performed vicariously in a temple of the Lord. The responsibility of doing this work devolves upon their living relatives who have embraced the gospel. The speaker referred to the statement made by a non-member of the Church to one of our lady missionaries, as related in the previous evening's meeting, that he liked her, for she always brought and left in his home a good influence, but that he did not like "Mormonism." President Richards here defined "Mormonism," saying that it comprises the gospel of Jesus Christ and the Church and kingdom of God on earth. Because of circulated falsehoods, it is not to be wondered at that some honest people should think that there can be no good in "Mormonism." Like the Church of primitive days, and for the same reasons, "Mormonism" is everywhere spoken against. But that fact does not make it any less true. Our sister is accompanied by a good influence because she is trying to live up to the high standard of moral and spiritual life taught by "Mormonism." There is no living person but whose life would be improved, his happiness increased and his salvation assured if he were living up to its requirements.

Closing hymn, "We thank thee, O God, for a Prophet." Benediction by Brother Robert E. Watson.

The evening session commenced by singing, "Onward, Christian soldiers." President George H. Norman, of the Hull branch, offered the invocation. Continued by singing, "O my Father."

Elder Oliver G. Ellis was the first speaker. He dwelt on the principle of revelation and related incidents connected with the calling of some former-day prophets and the Prophet Joseph Smith. The people of the world, he said, who believe the Bible, believe that God called David, Jeremiah, and many others, while they were young. They believe that our Lord, at the age of twelve, astonished the wise men in the temple, but they reject the Prophet Joseph, either on account of his youth when he was called, or on other equally untenable grounds. But, the speaker said, the work done by the Prophet is an unimpeachable testimony to the divinity of his calling. "Mormonism," the speaker

concluded, is the gospel to be preached to all the world for a witness before the end comes.

President James R. Skipworth sang, "Love's Old, Sweet Song."

Elder Frederick G. Day expressed his gratitude for being called on a mission, and said he felt sure that he would enjoy his labors. He also expressed the hope that he would be able to perform a good, faithful mission.

President George F. Richards was the concluding speaker. In singing the song, "Onward, Christian Soldiers," we were reminded, said he, that Christ is our Captain, and that He is in need of soldiers to wage a war against sin and in favor of righteousness, justice, peace, and salvation. This war has been on since Lucifer's rebellion in heaven, and we have to-day a formidable foe to meet. The ground has, perhaps, never been more hotly contested than at present. A call is made for valiant-hearted men who are not afraid to die. Are we of that type? We should be willing to follow our noble Captain, who says, "Come, follow me." If we can conquer self and be the means of bringing others to repentance, just that far we have Satan beaten. If all men were to repent, his schemes would be fully thwarted and the cause of our Master would be as fully won. The Lord designed that we should be happy. True happiness can not be associated with wrongdoing. The effects of sin are misery, death, and condemnation. Wickedness is the cause of the terrible conflict which is raging between nations at the present time. If those who are responsible for present conditions were to repent and make all the restitution possible, peace would soon be restored. If individuals would repent, peace would come to their souls.

We may have within us the kingdom of God or the kingdom of Satan. We make the cross the weight of which, heavy or light, we have to bear up life's steep Calvary. Our Lord has promised to make light the burdens of life if we will but repent and follow Him. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

President William D. Lewis thanked all present for their attendance. He said he knew that they had been repaid for coming, by the inspiring addresses they had heard.

Conference was brought to a close by singing, "Though deepening trials," and benediction was pronounced by Brother Robert H. Summers.

On Saturday afternoon, March 16th, a priesthood and lady-missionary meeting was held, and each of those present gave a report of his, or her missionary work. Many favorable reports were heard. President George F. Richards spoke words of instruction and encouragement, and urged all to put forth an extra effort and improve, if possible, on last year's record.

OLIVER G. ELLIS, Clerk of Conference.

THE 'LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY. MARCH 28. 1918.

EDITORIAL.

AN EASTER LESSON.

THERE have been some exceedingly dark periods in the history of the kingdom of God on earth. One came when the body of our crucified Lord and Savior was laid in the tomb. That was indeed, as He said to the persecutors, "your hour and the power of darkness."

The enemies were triumphant. Theirs seemed to be the victory. The friends of Christ were discouraged. All that they had hoped, all that they had believed concerning His mission, seemed to have been so much delusion. There was despair, not only in the tears shed by the ministering women who paid their tribute of love at the altar of sacrifice, by tenderly preparing the remains of the Holy One for burial, but also in the words of doubt that fell from the lips of the disciples who said, "But we trusted that it had been he which should have redeemed Israel." That had been their faith, their hope. They had confessed that they knew that He was the Son of God, and He had assured them that this knowledge had been obtained by revelation from God. Had they been deceived? They had forsaken all and followed Him. Where were they now? As far as their dimmed eyes could see, the path, narrow and stony, had ended abruptly at the edge of an awful abyss, across which there was no bridge, and beyond which no light appeared. Even Peter was inclined to return to his former occupation on the Sea of Galilee. It was, indeed, a dark hour.

But it did not last long. Early on the day of the resurrection, the light burst forth in radiant glory upon the scenes of despair and mourning. Angels hastened to the tomb with their message of cheer and comfort, and our risen Lord Himself came forth from the realms beyond the veil, the triumphant conqueror of death, the grave, and the adversary. The darkest hour was that immediately preceding the most glorious day that ever clothed this world in delicately rose-colored robes trimmed with sparkling gold—the day of resurrection, our Lord's day.

"Oh! day of days! shall hearts set free
No minstrel rapture find for thee?
Thou art the Sun of other days.
They shine by giving back thy rays."—KEBLE.

Another dark hour passed over the kingdom of God on earth, when the great Prophet of our dispensation, Joseph Smith, and his noble, faithful brother, Hyrum, the Patriarch, were slain for the

testimony of Jesus. Only very imperfectly can the saints who are living now realize the sorrow, the anguish, the fear, and the doubt that filled the hearts of the people of God at that time.

The darkness deepened when the saints were compelled to flee, for the second time, from their homes, and leave their temple, and then were scattered over the, at that time, bleak, inhospitable prairies of the North American Continent, in search of a new refuge in those mountain chambers which Isaiah saw in his visions of the Church of the latter days. It was a time that tried men's souls, and to many the test was too severe; they could not face the hardships before them, but remained behind when the main body of the saints wended their way westward. It was a dark day and hour in the history of the Church of God.

But that hour of deep darkness also passed rapidly. The faithful saints had learned to trust in God, and they soon realized that *He* was not dead. It became clear to them that the martyrs had finished their earthly mission and were needed in the realms beyond, but that the work they had done here remained as a solid foundation upon which to continue to build by divine guidance. And they rallied around their divinely-appointed leaders, and were not disappointed. The work of God rolled on. The Church grew in strength, numerically and spiritually, until it became a power for good in the world. The Prophet Joseph, on one occasion, said:

"No unhallowed hand can stop the work from progressing. Persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independently, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished and the great Jehovah shall say the work is done."

This prophetic utterance is being fulfilled gradually and surely. We can watch its fulfilment from the beginning, just as we, at this time of the year, observe the lengthening of the days, the budding of the trees, the singing of the birds, and know by these signs that all nature has awakened to a new season of life and activity, notwithstanding that cold blasts of winter may be felt at times, lingering, but impotent as regards the irresistible progress of spring and summer and the coming autumn, with its rewards, in bountiful harvests, for toil and patience. Yes, the work of God is onward, as the mighty globe of fire in the firmament, and no power can stay its triumphant course.

"What though our rights have been assailed?

What though by foes we've been despoiled?

Jehovah's promise has not failed,

Jehovah's purpose is not foiled,

His work is moving on apace,

And great events are rolling forth;

The kingdom of the latter days—

The 'little stone'—must fill the earth."—ELIZA R. SNOW.

The nations of the world are again passing through a period of darkness. Deep shadows have fallen over oceans and continents, and men's hearts fail them for fear of that which seems to be impending.

Worst of all, faith in God and the future seems to have departed from the hearts of many, as did the Glory of God from the temple at Jerusalem before the destruction by Nebuchadnezzar.

It was firmly held in the world that Christianity—the religion which Jesus taught—had taken hold of our civilization, and, as a leaven, was permeating it, slowly, to be sure, but really, and that the conversion of the entire world was only a question of time and patient labor. Then the war broke loose in all its fury, and it at once became evident that our boasted civilization was farther from the gentle teachings of Jesus, in some respects, than the worst paganism in existence. Even Attila, in the “dark” ages, did not commit such deeds as those that have been heard of under the banners of the cross in our day, and as for the old Northern vikings and berserkers, who in their frenzied rage fought like wild beasts, they were lambs if compared with some of their modern imitators. Those who were looking for the coming of a golden age on earth through what is known as Christianity, or through socialism, or internationalism, were, figuratively speaking, disappointed to death, because neither of these, at the beginning of the conflict, had a word of protest to utter. They gave up hope, when ministers of the gospel of Jesus became the heralds of hatred, and the advocates of internationalism abandoned their supposed ideals, and danced with the blood-thirsty priests of Baal around their sacrilegious altar.

The outlook, as we have said, is extremely dark, but there is no reason for despair. It is the darkness that precedes the dawn of a glorious day. God has not departed from the earth; nor has He forgotten His children. The rainbow is still in the sky, testifying of God's covenant with our great ancestor. The Church of Christ is upon earth, and so is the priesthood, with its power over all evil influences; and though there may be a period of trials before us, yet the days of tribulation will be shortened for the sake of the elect. The gospel is yet to be preached without let or hindrance in many parts of the world where its sound has not yet been heard. The way is being prepared, even through the calamities we are now witnessing, for the establishment on earth of that universal kingdom in which His will will be done as it is done in heaven.

The children of men must humble themselves and turn to God with repentance. They must accept His plan of salvation, without any admixture of merely human origin. The promise given to Israel through Moses was that when they would return to God, He would gather them and be their God, as of old. The same promise can be applied to all God's children. When they abandon

His paths, they meet disaster; but when they return to Him, He will receive them with joy.

Let us learn our Easter lesson and look for victory over death, the grave, and all enemies, through our resurrected Redeemer and His gospel of salvation.

“He shall reign from pole to pole,
 With supreme unbounded sway;
 He shall reign when, like a scroll,
 Yonder heavens have passed away.
 Hallelujah! for the Lord,
 God omnipotent, shall reign;
 Hallelujah! let the word
 Echo round the earth and main.”—MONTGOMERY.
 J. M. S.

WILL MANY OR FEW BE SAVED?

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE
 OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

IN the course of our Lord's last journey from Galilee to Jerusalem, which proved to be His solemn march to Calvary and the tomb. He threaded the towns and villages of the region, teaching and preaching by the way. Multitudes were impressed by His lofty precepts and His simple exposition of plain, every-day religion; and many questions were submitted to Him, some based on curiosity or even less worthy motives, others inspired by genuine interest.

“Then said one unto him, Lord, are there few that be saved?” (Luke 13: 23).

The inquiry was and is of great moment, quite as important to us to-day as to those whom the Master directly addressed. We observe as a striking and significant fact, that while the Lord in nowise treated the query as improper, yet He gave no specific or direct answer. Indeed, so far as the record enables us to judge, He purposely left the question unanswered; though He gave a most impressive sermon in connection therewith. Note again the question, and part of the response:

“Then said one unto Him, Lord, are there few that be saved? And He said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.”

As the succeeding verses tell, the instruction was enlarged upon to show that neglect or procrastination in obeying the requirements of salvation may result in dire jeopardy to the soul. When the door is shut in judgment, many will come knocking, and some will plead that they had known the Lord, having eaten and drunk

in His company, and He having taught upon their streets; but to them who had failed to accept the truth when offered, the Lord shall say, "I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity."

Moreover, the people were warned that their Israelitish lineage would not save them, for many who were not of the covenant people would believe and be admitted to the Lord's presence, while unworthy Israelites would be thrust out. So it is that "There are last which shall be first, and there are first which shall be last" (verse 30).

Uplifting and invaluable as this teaching is, it has, nevertheless, but an indirect bearing upon the clean-cut question, Will many or but few be saved? An explanation of this approach to evasion in replying to the earnest inquiry, is indicated by the Lord's adherence to the rule forcefully enunciated by Himself—not to cast pearls before swine—neither to give that which is holy to the unbelieving.

The people to whom Jesus was speaking were incapable of understanding a plain answer to the question, and would have been misled thereby. For, had He said "Few" they would have construed the reply to mean that only a few, and they the Jews, would find a place in "Abraham's bosom," while all the rest would be consigned to Sheol. Had the Lord answered "Many" they would have taken His word to mean that the great majority shall attain supreme bliss in the kingdom of heaven, and only a few are to find a place in hell. Either inference is untrue.

Later, on the night of the betrayal, the Lord said to the sorrowful Apostles, "In my Father's house are many mansions; if it were not so I would have told you." Here we find conclusive refutation of the old and still current superstition, that but two states, conditions, or places—heaven and hell—are established for souls in eternity. Salvation is graded; and every soul shall inherit the condition for which he is prepared.

Paul comprehended this great truth, as appears from his declaration that in the resurrection some souls shall be of the celestial order, comparable in glory to the sun, others shall attain but a terrestrial state, of which the brightness of the moon is typical; while the graded status of others shall be as the varying light of the stars (I. Cor. 15: 41, 42). Here we have two kingdoms of glory distinctly specified—the *celestial* and the *terrestrial*, and a third to which no name is given.

Modern revelation is in strict accord with holy writ of ancient record, and is explicit in affirming the graded conditions that await the souls of men. As made known in 1832 through the Prophet Joseph Smith (see Doctrine and Covenants, Sec. 76), there are three main kingdoms or degrees of glory in the hereafter—(1) the Celestial, of which the sun is relatively typical, (2) the Terrestrial, as far below the first as the moon is inferior to the

sun in effulgence, and (3) the Teletial, which is the kingdom referred to by Paul but without name.

The Celestial inheritance is for those who have accepted the Gospel of Christ and have rendered valiant service in the cause of righteousness; those who have yielded obedience to all the laws and ordinances of the gospel.

Into the Terrestrial order shall enter those who have failed to lay hold on the privileges of eternal life while in the flesh; "honorable men of the earth" perhaps, according to human standard, yet blinded "by the craftiness" of false teachers, false philosophy, science falsely so called. These shall inherit glory, but not a fulness thereof.

The Teletial state is provided for those who have rejected the gospel and testimony of Christ, and who merit condemnation. "These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie." Among them shall be varied degrees, even as the stars differ in glory.

Far below this condition is that of the sons of perdition—those who have sinned in full consciousness, those who have shed innocent blood. The comparative few who reach this state of extreme degradation are doomed to dwell "with the devil and his angels in eternity, where their worm dieth not, and the fire is not quenched, which is their torment."

Thus, those who attain even the Teletial state are saved from the depths of perdition; while the inheritors of the higher glories are saved from the condition of the less exalted.

Consider anew the question asked of Christ, "Lord, are there few that be saved?" And the answer revealed in the present age: "But behold, and lo, we saw the glory and the inhabitants of the teletial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore" (Doc. and Cov. 76: 109).

KILLED IN ACTION.

SISTER MARY ANN BLAKEMORE has received official news that her eldest son, Harry Blakemore, Cheshire Regiment, was killed in action, February 28th, 1918. He had been twice wounded previously. Deceased was born November 7th, 1893, and was in his 24th year when he was killed. He was baptized May 24th, 1904, and confirmed the same day by Elder A. J. Cope. He died a faithful Latter-day Saint. He was a member of the Sparkbrook branch, Birmingham conference. A memorial service was held by the branch on Sunday, March 17th, 1918. Branch President Frederick J. Barbour, and Brother L. J. Pestridge spoke words of encouragement and comfort to the loved ones. This is the second death in the family since the war, Sister Blakemore having, in 1914, buried her husband, who died of wounds received in a previous war.

THE PROPHET JOSEPH'S FIRST VISION.

[THESE lines were written in November, 1917, while the author was a prisoner in the British Civilian Prisoners' Camp at Ruhleben, near Spandan, Germany. Having reached the age of fifty-five, the German authorities allowed him to return home, after more than three years in the internment camp. During his imprisonment it was said that many prisoners died, and that others were transferred to insane asylums. The author was buoyed up throughout this time with his knowledge of the gospel. It was of such consolation to him that he sought to spread its knowledge to others.—ED.]

"The time has come," the Lord declared,
 "Joseph, though young, must be prepared
 The gospel message to make known,
 Direct from heaven—not his own."

Joseph's unbiased mind was free,
 Not led by man's worldly decree.
 He knew the wrong but could not see
 The requisite authority.

Stirred to the quick, in soul, was he,
 To pray for wisdom to be free,
 To know the way of wisdom true
 That he the right way might pursue.

One morning in the early spring,
 When sun shone bright and birds did sing,
 Into the grove not far away,
 From home and farm, he went to pray.

And all alone he looked around;
 Then knelt down quietly on the ground.
 While all was still, as still could be,
 He prayed for light quite peacefully.

But all at once the powers of hell
 Had seized his tongue. One cannot tell,
 What agony! He could not speak,
 But sent his thoughts the Lord to seek.

Then all at once a light did shine
 Above—from heaven all sublime.
 The trees appeared to be ablaze,
 His heart was filled with joy and praise.

Father and Son up there he saw,
 He gazed above with reverent awe,
 And saw them both stand side by side
 As man with man—this for man's guide.

The Father spake: "Behold my Son!
 From me through him all blessings run:
 So ask of Him and He will tell
 Of truths that will all doubts dispel."

Then Joseph spake:—His fear had gone:
 "Of churches all, which is the one?"
 He knew not which of all was right,
 But sought the Lord for truth and light.

Our Lord then spake with power and might;
 "Join none," said He, "there is none right;
 With lips and mouth they do draw near,
 And spurn the doctrines we hold dear.

From Me their hearts do far off stand.
 They teach for doctrine man's command;
 But wait till thou invested be
 With power divine, authority."

For all who will to truth adhere
 This knowledge makes the Godhead clear.
 This standard to the world uphold,
 Let all mankind the truth behold.

Two Persons came in bold relief.
 This made man free in true belief.
 The Christian world may now be freed
 From Athanasian man-made creed.

This vision is of great design,
 For with it other truths entwine.
 If to the Scriptures one resorts
 He finds God's word this truth supports.

For this is life eternal now—
 The Father and the Son to know—
 Revealed to us and all mankind
 To lead aright the human mind.

JOHN W. TURNER.

FROM THE MISSION FIELD.

Baptism.—On Sunday, March 17th, 1918, a baptismal service was held at "Deseret," 152 High Road, South Tottenham, London, N. 15, when one soul was added to the fold. Brother Ralph J. Pugh, President of the Hammersmith branch, officiated. The candidate was later confirmed by Elder Charles A. Welchman.

District Meeting.—Three branches of the Manchester conference met in a district meeting, March 17th, 1918, in the Oldham meeting-room, Neville Street, Oldham. Elder J. M. Sjodahl, of the Liverpool office, Benjamin R. Birchall, president of the Dublin branch, Irish conference, President Lester F. Hewlett, Elders John H. Wilding and Robert W. Cluff, of the Manchester conference, were in attendance. Two successful sessions were held, with President Lester F. Hewlett presiding. The speakers were Elders Robert

W. Cluff, John H. Wilding, Lester F. Hewlett, J. M. Sjodahl and Benjamin R. Birchall.

Socials.—The saints of the Liverpool branch observed the anniversary of the organization of the Relief Society, by a social held on the evening of the 18th of March, 1918. The gathering was well attended, and the program was very much enjoyed. About £1 7s. was added to the funds by the collection that concluded the program. The sisters of the Liverpool Relief Society are doing a good work, as are those of the societies of the other branches in the mission.

On Thursday evening, March 7th, at Norwich, a farewell social was held in honor of President Francis M. Skinner. An interesting and appropriate program was given, consisting of songs, vocal solos, duets, trios, reading, recitations, and piano solos. President Skinner thanked all for the presents given him, and expressed his joy for having had the privilege of laboring in the mission field.

A farewell reception was tendered Brother Frederick G. Day, of the Cardiff branch, Bristol conference, on Friday evening, March 15th, 1918, prior to his departure, the following morning, for the Hull conference, to fill a mission. Many saints, friends, and relatives were present. During the evening, contributions to the amount of £3 10s. were received, to assist Brother Day on his way.

DIED.

HUNTER.—On February 25th, 1918, of apoplexy, Sister Catherine Hunter, of Leamington, Birmingham conference. Sister Hunter was born in Gloucester, February 2nd, 1851; baptized January 2nd, 1898, by Elder Charles Measom, and confirmed the same day by Elder Joseph Smith. She lived a loyal and devoted member of the Church.

LOGAN.—On February 26th, 1918, of heart disease and bronchitis, Sister Elizabeth Logan, of Edinburgh, Scotland. The deceased was born at West Calder, Midlothian, Scotland, December 24th, 1843. She became a member of the Church of Jesus Christ of Latter-day Saints October 11th, 1903, when she was baptized by Elder John S. Smith, and confirmed by Elder John Cooper. Funeral services were conducted by Branch President Samuel B. Ferguson.

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LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF
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